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TITHE-BATTLES.

TO THE HAMPSHIRE PARSONS.

Kensington, 15th Dec. 1824.

PARSONS,

You, who bawled, bellowed, squalled, thumped, stamped and foamed at the mouth at the Castle of Winchester, on the 11th. of March, 1817, when you and FLEMING, the Sheriff, pretended that you carried an Address to the Regent, abusing the REFORMERS, and applauding SIDMOUTH'S Power-of-Imprisonment Bill; you, who then had "Lockhart the Brave" as a mouthpiece, and who exulted in what you deemed the everlasting defeat of the people; you, who clubbed your talents to combat one single CATHOLIC writer (Dr Milner), and who, when he had with the pen laid you all prostrate, even as Sampson did the Philistines, called out to the "houses" to avenge you on him by the millstone of the law; you, who wallow in the endowments made by our Catholic ancestors, and who endeavoured to procure a law to prevent the peaceable existence in Winchester (a city created by Catholics), of a few religious women, who had escaped

from the fury of the French revolution; you, who have been the very bitterest of all the bitter foes of the rights of the people of England and Ireland, and who have been the sauciest of all saucy *Jubilee* and *Waterloo* fellows; to you I choose to address some account of the Tithe-Battles now going on in the CITY OF LONDON and in IRELAND.

Parsons, the dread of "atheism" is over: GEORGE ROSE, your old companion, could, if he were still alive, not find brass sufficient to call upon us to give up our incomes in order to keep the "French Atheists" from coming to take away from us the "blessed comforts of religion." This bugbear is gone; and, as we have Bible Societies who tell us that they can teach the people, "lead them into the way of *all truth*," with their book *alone*, men naturally begin to inquire what use there can be in having parsons, and especially what use there can be in giving them *one tenth part of the produce of the earth*; and, in the city of London, about *one seventh part of the rack-rent of all the houses*!

Parsons, brethren of MALTHUS, the day of *reckoning* must come for those *sixteen hundred thousand pounds of taxes* voted for the relief of poor parsons of a church, some of the Bishops of which have recently died worth more

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[ENTERED AT STATIONERS' HALL.]

than a quarter of a million of money each. In the meanwhile I am, in my History of the thing called the "Reformation," about to show the whole nation *how tithes came*, what they were *given for*, *how you got them*, what use you make of them compared with *the uses to which they were applied in former times*, and how it is that the main body of the people has been *impoverished and degraded* by the change of religion. I am, Parsons, about to go to the *origin* of you, and to place you and your *whole concern* in a true and full light. That wiseacre, FLEMING, is, I see, prating away about a COUNTY FRIENDLY SOCIETY, in order to make *the paupers lay by money!* Wise fellow! And he thinks, does he, that he *can put down poor-rates* by a scheme like this! I shall shortly address a letter to the labouring classes in Hampshire on the subject of this empty fellow's pratings. In the mean time, let us take a look at the *Tithe-Battles* in the city of London and in Ireland.

In the city of London men begin to talk *sense* upon the subject of tithes. All the buildings in that city are tithed at the rate of 2s. 9d. in the pound on the rack-rent; that is to say, the parson takes away nearly *a seventh of the rent*, and pays not a farthing for *repairs*, or for *accidents by fire*. The citizens of London, seeing, doubtless, that the Bible alone is quite sufficient for the teaching of the people, or, at any rate, that, if any thing more be wanted, plenty of money has been collected, and put into the hands of JOSHUA WATSON, wine and spirit merchant, for the purpose; seeing this, the citizens of Lon-

don are about to apply to the Parliament for a law, which shall relieve them from a part, at least, of this burden, and bring them back to something like the happy state in which their forefathers were before the blessed "*Reformation*;" before Parsons had wives and children to look after, and before any of those things existed which are called *poor-laws*; before there were Parson-Justices and shoals of miserable paupers.

At one of the Meetings of the citizens upon this subject, a Mr. STRANGLING made this remark: "Much has been said about the tithe-owner's rights coming to him from his *ancestors*. We wish for nothing better than to bring the question to this point, and to get placed in the situation of *our ancestors*, who, in return for the tithes they paid, had the *poor maintained* and the *church repaired by the clergy*."

At another of these Meetings, Mr. Waithman said, that "it was clear that at the time when the *two shillings and ninepence* was given, it was given not for the support of the clergy only, but also for the maintenance of the poor and for the repairs of the church; which two objects had been subsequently provided for by the church and poor-rates."

These gentlemen are perfectly correct in their view of the matter; but, mark me, Parsons, that which applies to the city of London in this respect applies to every parish in the kingdom. The tithes were never given for the Parson alone, as I shall most amply prove in my little History of the Protestant

Reformation. But it may not be amiss to observe here, that this sum of *two and ninepence* a pound on the rack-rent, was never imposed upon the city of London until after the *supremacy of the Pope* had been cast off by Henry the Eighth! So that the city of London, at any rate, was protected by the Pope from a cruel exaction like this. That supremacy having been cast off, and the BLACK FRIARS, and AUSTIN FRIARS, and the other communities of monks having been suppressed, and their revenues given to gaudy courtiers, it was necessary to fall upon the purses of the citizens to supply the deficiency which arose, but that deficiency arose in great part from a want of means to maintain the poor, which means had been before supplied in great part by monasteries.

The citizens had this burden imposed upon them by an Act of Parliament of Henry the Eighth, the wife-killer; and as the citizens of London were, from the beginning, the most seditious and most mischievous of all the "Reformation" gentry, it may not be amiss for me to remind them of the *instruments* who made the blister-plaster which is now sticking so close to them and giving them such twinges. The Act in question appoints a *commission* to draw up a *decree*, and it makes that decree a part of itself. It may be a great satisfaction for the Protestant citizens to know, that, at the head of this commission was their favourite CRANMER, the great encourager and abettor of all the horrid deeds of the Reformation, who, after recanting half a dozen times backward and forward, was burnt at Oxford in the reign of

Queen MARY; and who, if he had had as many lives, ought to have been burnt in every parish in the kingdom. Another of the commissioners who made this *decree* was JOHN LORD RUSSELL, a progenitor of those whom Sir FRANCIS BURDETT, at the Crown and Anchor, called the "noble house of" RUSSELL, to whom this country "was under such great obligations." Obligations of this *kind*, this country is certainly under to that house in abundance, as my little History of the "Reformation" will amply show.—The rest of the commissioners were of the same description; and let the citizens of London remember, that it was by the mortal enemies of the Catholic religion that this burden was imposed upon them.

However, here we have the citizens of London combining together to pray the Parliament to restore them to that state, with regard to these matters, in which their Catholic ancestors were. We do not grudge, say they, to pay the *two and ninepence* in the pound, provided the Parson will, as in the days of our ancestors, maintain the poor and keep the churches in repair. The citizens of London are perfectly right. It never was intended that the Parsons should have the whole of the *two and ninepence* in the pound. The men who made this decree never intended that. At the time when the decree was made, there were no poor-laws, there were no church-rates; consequently the intention was, that the poor should be maintained and that the church should be kept in repair out of the proceeds of this enormous tax.

But as I said before, this applies to every parish in the kingdom, as well as to the parishes of the city of London. Besides the immemorial usage; besides the notoriety of the fact, that the tithes were given in part for the support of the poor and the repairs of the church, besides the proof that we have of this, in the canons of the ancient church, repeated over and over again; besides this, there are positive Acts of Parliament, which have never been repealed, ordering, that in case of impropriations, a sufficiency of tithes should always be left for the support of the poor.

And, Parsons, Hampshire Parsons, is it not monstrous to suppose, that the tenth part of the produce of a whole parish was ever intended to be swallowed up by one man and his family? But the case is a great deal worse than this; for, in numerous instances, you have two or three parishes each, besides prebends, canonships, and other lucrative offices. Could this ever be intended by JESUS CHRIST? Did St. PAUL preach thus, when he called upon the teachers of religion to work with their own hands the things which were good, that they might have to give to him who needed.

I shall now, before I proceed further in my remarks about the stand about to be made by the citizens of London, give you, and which is of much more importance, give the public, this abused, this cheated, this cajoled and deceived Protestant public, an account of a *tithe-battle in Ireland*, where the parties come to close quarters, and really fight it out. In Ireland the people are almost

all Catholics, and pay their own clergy out of their own pockets. Many of the clergy of your stamp have five or six livings apiece, and have hardly a single soul that they can fairly say belongs to their religion. The thing is therefore much more barefaced in that country than it is in this. The people pay the tithes by absolute direct compulsion.

The tithe-battle, of which I am about to insert an account, took place, it seems, in consequence of an attempt to enforce the collection of tithes in behalf of the Dean and Chapter of Cashel. The Dean and Chapter, mind! I will now insert the account, and then make some remarks upon it.

“CLONMEL, Nov. 24.—About eleven o'clock on Friday morning last, as George Parker, Rody Hogan, and Patrick Burn, were *executing decrees* (obtained on account of tithes due to the *Dean and Chapter of Cashel*) on the lands of Ballydoyle, which belong to the parish of the Rock of Cashel, and that are within six or seven hundred yards of Rosegreen, they were attacked by 14 persons, with their face daubed with puddle, for the purpose of disguising themselves, and armed with pitchforks and spade handles; they inflicted five very severe wounds on Parker's head, broke some of his ribs, wounded him in several parts of his body, and deprived him of his pistol, which one of the gang snapped three times at this unfortunate victim of their cruelty: happily for him he had so much presence of mind as to plunge the pistol into the water that was

"near him when he saw the mis-
 "creants running towards him.
 "They gave Hogan a *violent*
 "*blow on the fore arm*, and robbed
 "him of a 30s. note, *and of all*
 "*the decrees*. Burn received, by
 "means of a pitchfork, a severe
 "wound through the fleshy part
 "of the left arm, a severe cut on
 "the head, and a stab in the chin.
 "A man of the name of John
 "Brien, who lives quite near to
 "the place where the outrage was
 "committed, received a *severe*
 "*blow* from them for attempting
 "to save Parker and his two as-
 "sistants. Brien was employed
 "at his plough when he saw the
 "outrage, and instantly ran to
 "save these unfortunate men.
 "Thomas Londregan, of the same
 "place, also came to their assist-
 "ance, and brought Hogan to his
 "house, and protected him from
 "further violence; the same kind
 "offices John Gorman, of that
 "neighbourhood, performed for
 "Parker. Happily for Burn, a
 "young man of the party, about
 "sixteen years of age, exerted
 "himself so effectually as to save
 "him from further violence.—
 "Parker, who is under the care
 "of Mr. Upton, jun., *lies danger-*
 "*ously ill*. Considering the per-
 "sonal danger they encountered
 "at the moment, and the great
 "risk they ran of exciting the
 "FUTURE destructive resentment
 "of this nefarious gang, Brien
 "and Londregan merit the highest
 "praise; and as a mark of their
 "approbation of such courageous
 "support of the laws, and of their
 "humanity at so appalling a mo-
 "ment, we trust the Dean and
 "Chapter of Cashel will not
 "exact tithes from these very de-
 "serving men for some years to

"come. We have been informed,
 "on the best authority, that Mr.
 "Mills, who rents these tithes for
 "the last nineteen years from *the*
 "*Dean and Chapter*, means to
 "reward them for *this their ex-*
 "*cellent conduct*. These decrees,
 "we understand, were for the
 "tithes of the years 1821 and
 "1822—for which, and for those
 "of the years 1823 and 1824,
 "Mr. Mills, who is a very hu-
 "mane man, very moderate in
 "his charges, and with whom the
 "parishioners found it, at all
 "times, easy to settle, did not
 "wish to press the tithe payers,
 "till he found that further forbear-
 "ance was useless. We sincerely
 "regret to state that Parker and
 "his assistants charge the Police,
 "at Rosegreen, with neglect of
 "duty, by not coming to their as-
 "sistance when sent for, when their
 "lives were in the most imminent
 "danger, and when some of the
 "gang could be easily appre-
 "hended.—We understand an
 "active magistrate has pledged
 "himself to bring the conduct of
 "the Police before a tribunal
 "fully competent to punish them
 "if guilty.—*Clonmel Herald*."

So, Parsons, here are severe
 wounds on the head and broken
 ribs, arising from the collection of
 tithes. Did St. PAUL ever dream
 of such things as this? Did he
 say, go and collect tithes with the
 help of a pistol? Did Jesus Christ
 bid his Apostles go forth armed
 with pistols and with decrees? No,
 he said, freely have you received,
 freely give; demand money and
 goods from no man. These *de-*
 "*crees* are so many written autho-
 "rities or warrants to go and seize
 and take away by force people's

corn, cattle, potatoes and other produce. The leader of the band, **PARKER**, is represented by this base newspaper as a very *inoffensive person*, but he had a *loaded pistol* with him it seems : he went a tithe-gathering with a *loaded pistol*.

This base newspaper heaps all sorts of vile names upon the persons who resisted these tithe-gatherers ; but, very different are the feelings of all just men upon this subject ; and, though the agent of the Dean and Chapter is said to be disposed to reward those who fought for the tithes, these despicable wretches will be despised by every body else.

And now, Parsons, Hampshire Parsons, do you imagine that this thing is to go on *for ever* in Ireland ? Do you imagine that " the **JOHN BULL**," in whose columns you and your wives so much delight, will be able to induce the people of England to undertake the "conquering of Ireland again," for the sake of perpetuating a system like this ? It now costs England several millions a year to *cause the tithes to be collected in Ireland*. For this is the root of all the evil in Ireland. This is the everlasting source of ill blood. It is not in human nature for the Catholics of Ireland to submit to these exactions without wishing for deliverance, come from what cause or from what quarter it may.

And are we to suppose that the Government will suffer the interests of a mere faction to continue to tear the kingdom to pieces ? It is a mere faction. It is a small band of men, and this band, by the means of the debt, are now become as contemptible in point of property, as they

always have been in point of intellect. It is impossible to believe that this can continue long ; and yet, whenever it ceases to continue, this country, as well as Ireland, will obtain something like justice with regard to *tithes*. The discussions which the folly of the fanatics and the Church united has provoked in Ireland, has produced a result most favourable to the liberties of that country and of this also. It has shown that a priesthood, not wallowing in wealth, can be very capable of performing its offices. At every meeting where a debate has taken place, the Catholics have triumphed completely. It was not expected by the impudent fanatics and their not less impudent abettors of the Church, that the Catholics would step forth and meet them, foot to foot. None of us had the smallest idea (I had not, at any rate) that Catholic priests would be found to step forward and meet the purse-prond and insolent bands that were sent under the guise of a love of Christianity, to seduce the common people of Ireland from their pastors. These priests have done this. They have drawn the eyes of the whole nation upon them ; they have caused a comparison to be made between themselves and the tithe-fed clergy ; and that comparison has produced effects most ominous for you. They have levelled you ; they have prostrated the character of the tithe-fed clergy for *talent* ; they have shown their prodigious superiority over you ; they have proved to the conviction of every impartial man, that there need not tithes and glebes enormous to make a clergy efficient for the teaching of

the people. They have convinced every man who has two grains of sense, that tithes may be abolished here as well as in France, without producing any evil consequence with regard to religion.

Hampshire Parsons, many will be the opportunities that I shall have of reminding you of your conduct in 1817. Recollect that you will never again be able to bother the brains of the people about cries about Atheism coming from France to take from them the "blessed comforts of religion." However, I shall close this Letter by noticing an article which some tithe-eater has inserted in a tithe-eating paper, called the Saint James's Chronicle. This tithe-eater goes back and tries the old cant about the CORONATION OATH. The passage is as follows:—"Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereto belonging, according to the statutes in Parliament agreed upon, and the laws and customs of the same?"

"I solemnly promise so to do."

"Will you to your power cause law and justice in mercy to be executed in all your judgments?"

"I will."

"Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion, as by law established; and will you preserve to the Bishops and Clergy of this realm, and to the Churches committed to their charge, all such rights and privileges, as by law do or shall appertain unto them or any of them?"

"All this I promise to do."—Then follows a *pretended letter* from the late King, saying that he *dare not violate this oath*; and to that are added some most stupid remarks, attempting to make it out, that the *present King would violate his oath*, if he were to assent to any law in favour of the Catholics.

The King, I believe, is not to be noodled by despicable trash. As to this LETTER, which is imputed to his father, every man of sense knows what a base imposture it is. Every one knows that a Bill was *actually brought in* to Parliament for Catholic Emancipation; and, is there a man in England who knows any thing about politics, who does not know that that Bill must have been submitted to the King in Council, and must have received the King's approbation before it was brought into the Parliament? But no lie is too monstrous, no imposture too gross, to be put forth by writers of this description. The truth is, and Lord Grey declared that truth in his place in Parliament, that the King *had given his consent to the Bill being brought in*. Most of us know the history of the vile intrigue by which that Bill was defeated. It is as well known as that England is England, that the King himself had no objection to that Bill.

But now let us look at this Coronation Oath, and examine a little into the merits of the case. Every one believes that His Majesty is cordially well disposed to grant the Catholics of Ireland what they call Emancipation. For my part, I believe this sincerely. The King has given pretty distinctive signs that this is his dis-

position; and the King has this great merit, namely, that though I shall not say with the Bishop of London, that a King of England can commit neither fault nor folly; the King has this great merit, that he is NO HYPOCRITE. Well, then, what is there in this oath to prevent the King from making his whole kingdom happy by putting his faithful Roman Catholic subjects upon the same footing as his Protestant subjects. He swears, when he takes his crown, that he will govern his kingdom according to the statutes in Parliament agreed upon, and according to the laws and customs of the same. He swears that he will cause law and justice to be executed in all his judgments. He swears that he will maintain the *Protestant reformed religion as by law established*; and he further swears that he will preserve to the Protestant Church all such rights and privileges as BY LAW do OR SHALL appertain to it.

What is there here, then, to prevent the King from granting that which his Roman Catholic subjects now pray to have granted to them? Does he swear that he never will permit the law to be altered? He swears that he will preserve to the Protestant Church, that which the law has given it, or shall give it; but subject always to the statutes that are, or shall be, agreed upon in Parliament. If by making an alteration in the law, touching the property of the Established Church, or even touching the indulgencies to Catholics; if to assent to an alteration in the laws in these respects had been to violate his Coronation Oath, in how many instances did the late King violate that oath.

About seven-and-twenty years ago an *alienation* of a part of the property of the Established Church took place in consequence of an act assented to by that King. The act was called an Act for the Redemption of the Land-tax. It authorized the alienation of glebe-lands, and of other endowments, which alienation has been going on by degrees from that day to this. Was not this taking something from the Established Church? Certainly it was; and whatever name it might bear, it would have been a violation of the Coronation Oath, if that oath had not provided for the King's acting agreeably to the statutes that might be passed.

At a later period, the King gave his assent to an Act, compelling the incumbents, that is to say, the occupiers of benefices, to *yield up a certain portion of their revenues*; and, in some cases, their parsonage-houses, and part of their glebe, to curates officiating in their stead. Pray was not this taking away part of the *rights and privileges* of the clergy of the Established Church? To be sure it was; but then the King did not violate his oath, because he acted agreeably to the *statutes agreed upon in Parliament*. The clergy might have said, and, indeed, they did say, that this was an invasion of their property. The *owners of advowsons* complained, and with very good reason, for it was clear that the advowson would be worth less, in consequence of a part of the revenue being taken and given to an officiating minister. In short, broad daylight is not clearer than the proposition, that this Act of Parliament to which the King freely gave his assent, took away a part, and no

inconsiderable part, of the rights and privileges of the Established Church. But then the King did not violate his Coronation Oath in assenting to this Act, because, in the same oath, he swore that he would govern his kingdom *according to the statutes agreed upon in Parliament*, and according to the laws and usages of the same. In fact, he swore to govern his people agreeably to the laws written and unwritten, and he broke not his oath in giving his assent to this, which was, as far as it went, a just and salutary law.

However, there are much stronger cases than the one now supposed; for the King, though he swears to maintain to the utmost of his power the Protestant Reformed Religion *as by law established*, nowhere swears that he will never assent to the extension of toleration to other descriptions of persons, not being his subjects. He does not swear that he will never assent to penal laws against those who dissent from the Church. If we put this construction upon his oath, where was the power of that oath, where was the influence of that oath upon him when he assented to the repeal of the penal statute against *those who impugned the Holy Trinity*? When he took the Coronation Oath, there was a law in full force to punish every one who should by writing or speaking impugn the doctrine of the Trinity. To impugn that doctrine was in *direct hostility* to the Church as by law established. Yet the King assented to the passing of a law which now authorises a ridiculing a doctrine of the Trinity both in preaching and in writing, and which has recently

emboldened parties to come into the Church itself, and there deposit in the hands of the Church Minister, a formal and solemn **PROTEST** against a belief in this great doctrine of the Church as by law established? This happened only the other day in the City of London. It is a matter of perfect notoriety. This has taken place in consequence of the King having given his assent to the repeal of a penal statute. It has created a band of *protesters* against the *Protestant Church*. Yet, the King did not violate his Coronation Oath; for he acted "according to the Statutes in Parliament agreed upon."

However, I have not quite done yet with this base imposture about the Coronation Oath; for I am now about to show, that that very King whom the abominable hypocrites hold up in the way of example to his Son upon this occasion; I am now about to show, that he assented to Acts of Parliament, not only relieving Catholics from penalties, but putting power into their hands. The law, as the late King found it when he came to the Throne, made it penal in any one to take upon him offices in the army, without first taking an oath to abjure the *Pope's supremacy*. That law now remains in force; and it is one of the things from which the Catholics so justly demand to be relieved. Now, bear in mind, Hampshire Parsons, that the King, in the year 1804, (Chapter 75, 44th Geo. III.) assented to a law for introducing foreign officers and soldiers to be, and to serve, in this kingdom. Many of those officers, and of very high rank, were **CATHOLICS**. This act, therefore, cor-

tained the following provision: "That no such person as aforesaid shall be liable to any pain, penalty, or forfeiture whatever, for having accepted such commission as aforesaid, by reason of his having professed the **POPISH** religion, and not having declared the same at the time of his accepting such commission." Here then was a repeal of a statute which prevented the Catholics from having high military command. They had that high military command for many years both in England and Ireland. They enjoy the half-pay at this moment, arising from their having had such command; and yet, oh monstrous, most prodigious impudence and villany! it is pretended that the King, the very same identical King, would have broken his Coronation Oath if he had assented to a similar Act of Parliament in favour of his own natural-born Catholic subjects.

Chew the cud upon that, Hampshire Parsons. Famous Dean and Chapter of Winchester, chew the cud upon that; and call upon the tithe-eating correspondent of the *Saint James's Chronicle* for some new piece of imposture, and impute it to the "*good old King*."

In the meanwhile, in order to afford you some relief from the dulness belonging to your native stupidity, I will subjoin to this letter a speech of Mr. O'Connell at the Aggregate Meeting of the Catholics of Ireland. It contains a variety of matter. It is full of information and eloquence. If the whole of the Dean Chapter were to club their talents, they could not muster up any thing containing a thousandth part of its

merit. And, are you so silly as to suppose that men like these are to be kept in bondage by the humdrums that have so long had the sway. I beg the people of Hampshire to read this speech, and contrast it with the dull and stupid stuff that they have recently heard from the Bible-spouters at Southampton. Stupid Fleming is for wheedling the labouring people to club their pennies and give them up to a *County Friendly Society*. Better club their pennies to read, in my *HISTORY OF THE PROTESTANT "REFORMATION,"* how it came to pass that such begging Societies became necessary. But, enough for this time, Hampshire Parsons: I will be with you again in due course; for, let who will forget you, you never shall be forgotten by

WM. COBBETT.

SPEECH OF MR. O'CONNELL,

At the Aggregate Meeting of the Catholics of Ireland.

MR. O'CONNELL.—I have news for you. (*Hear, hear, and laughter.*) We really are to be emancipated. (*Loud laughter.*) I can see that very plainly, without the Scotch gift of second sight (*Continued laughter.*) I can see it in many unequivocal signs and prognostics; I can perceive it in the intellect, and the firmness, and the glorious unanimity, which are now exhibited by the Catholic millions of Ireland. I perceive it in the union that exists between the Catholics and so great and so good a portion of the Protestants of the land. I perceive it in the acts of the illustrious Irish Nobleman who is placed at the head of the Irish Government. I perceive it in the increased ardour and activity of all our friends, and in the growing distraction of our enemies.

I perceive it in the wealth, and the worth, and the talent which surround me. I perceive it in the enthusiasm which every liberal, enlightened, and generous sentiment has awakened in the vast multitude assembled before me. I perceive it, above all, in the writhings and contortions of our enemies; in the frantic ribaldry and scandal of the miscreant *Mail* and ruffian *Star*—in the abominable falsehood of *The Courier*, and the beastly calumnies of *The Times* and *Morning Post*. (*Cheers.*) I once saw a caricature describing a flight of parsons, which was first taken for a flight of crows by an observing farmer. As soon as the farmer perceived his mistake, he naturally enough exclaimed, "I hope they will not light upon my farm." (*A laugh.*) If the farmer's expectation was disappointed, we can tell something of the consequences which were likely to follow the visitation. (*A laugh.*) To a flight of this kind we owe our *Warders*, and *Stars*, and *Mails*, and all the unblushing falsehoods to which it is their chief end and aim to give circulation. To this we owe the prostitution of Popish pens for purposes of Irish degradation—the employment of a herd of renegades to defame the religion and character of Irishmen. (*Hear, hear!*) The paymasters of these detestable engines of discord seem latterly to have transferred their patronage to the hirelings of the London Press. In Ireland the traffic in falsehood has been avowedly set up as a livelihood. Lies to last twenty-four hours have been purchased at the most enormous prices, by funds drawn from the pockets of the people—any sort of lie, one for seven hours, or one for the tithe of an hour, has had its purchaser. The parsons have perched in London, and there the work of traduction and falsehood goes on with an alacrity that bids fair to transcend in enormity, the worst deeds which we have witnessed in Ireland. (*Hear!*) The tithes of the

Irish poor are going over rapidly to bribe the base Press of London. This is one of the symptoms from which I draw consolation—this is one of the signs of the times, from which I conclude that our Emancipation is at hand: I see the certainty of that event in the dying contortions of the serpent of division, which was left in Ireland, when all the other venomous things were destroyed, to blast the fairness of the land. I see it, I again say, in all the lovely features of our glorious unanimity—I see it in the congregated rank, and talent, and wealth assembled here to-day. I see it in the countenance and support which all our measures receive from our ever beloved and venerated Clergy. I see it in the excellent dispositions manifested by the great body of the people—in their determination, now more manifest than at any former time, to listen to the voice of their friends, to watch patiently the progress of events, and to suffer those who are labouring to effect their emancipation, to achieve their ends unobstructed by nugatory turbulence, or fruitless resistance to the law of the land. (*Cheers.*) The English were here exactly 652 years: before their coming the Irish were divided—they came because they were divided; division was the great engine of their policy; they placed a faction in the heart of the country; they made this faction every thing and the people nothing. Before the Reformation, the English were put into opposition against the native Irish; after the Reformation, the Protestant was arrayed against the Catholic; he was selected and placed in power. The history of the country showed, that it was by division that the power of the adverse faction was kept alive; by division they would seek to retain their domination—but the days of delusion were gone by; the question came home to the English Parliament, whether they would prefer the people or the faction. What were the merits of that faction? His learned friend (Mr. Sheil) had shown

what little of genius or talent was to be found in the University. He would take a wider scope; he would go through the land, and ask where could be found amongst them, dignity of character, or power of mind?—There was the corrupt and miserable Corporation;—who were the orators—who were the public speakers amongst them? Why, there was Sir Abraham Bradley King—*(A laugh)*—there was Master Ellis, God bless the mark. *(Laughter.)* What an orator! *(A laugh.)* He once had heard Master Ellis attempt a speech, and he laughed a considerable time after. Then there was the press. Who were their public writers? From what class were they selected? Every writer they had was a renegade and an apostate. The writers of *The Warder*, *The Star*, and *The Evening Mail*, were all renegades; or if not so, they were foul and faithless wretches, whose writings showed how deeply they were tinged with infidelity, and these the base instruments of a base faction. Was it possible that seven millions of people were to be longer kept in a state of servitude to answer the purposes of a talentless, tasteless, virulent faction? The people of Ireland would go before Parliament—let the Parliament choose between them. Where the faction were weak in numbers they were contemptible in talents and influence—where they were strong, as in the North of Ireland, blood and desolation marked their progress—the conflagration of peaceful dwellings—the corpses of the murdered, and the wailings and lamentations of women and of orphans. Can England, without shuddering, support such a party before the eyes of an indignant world? Against whom were they to support that party? Against the people—against seven millions of the Irish people—men who were never guilty of treachery, who sought no innovation, whose only crime was a faithful and pious adherence to the religion which the ancestors of the English people fol-

lowed. The Catholics were anxious to stand or to fall with England—England, who wanted such an alliance, who was surrounded by nations who now wisely employed the years of peace to increase their forces and to recruit their finances—she wanted the Holy Alliance of the people. It was not to the alliance of a Siberian Despot—it was not to the alliance of a man who had violated his word in the face of all Europe—it was not to Hungary or Austria—it was not to the King of France that England was to look.—France, great in her power, jealous of the greatness and of the commerce of England, could never be counted on as a faithful ally; and might, even while he spoke, declare herself an enemy. But the people of Ireland offered to the sister country the hand of sincere friendship; they wished to be bound to her by the ties of a common interest, by the community of equal rights; they were attached to the Throne; they adored the Constitution. United with England, the common strength of both nations might laugh to scorn the attempt of any enemy. *(Applause.)* The people of Ireland offered their attachment—and did they ask any thing in return? Yes, they did; they asked this:—That as they got no value from the Clergy of the Established Church, they might be allowed to pay them moderately. *(A laugh.)* They asked to be freed from Church-rates, and from the building of churches, as they were before the Union. John Bull, it was said, was a fair kind of fellow. Now, what proposition could be made to John Bull more moderate than this—"If we, the Papists, give the Ministers of your religion any trouble, we are willing to pay for it; but, where we give no trouble at all, allow us to pay them in moderation." *(Hear, hear!)* Again, the Catholics complained of the excessive power given by Statute Law to country Magistrates—a power which should never be intrusted to such hands in a free

country. In fine, the people of Ireland only asked that the principles of the Revolution might be carried into effect. The principles of the Revolution interrupted the course of hereditary succession, forced James from the throne, because he attempted to interfere with the consciences of his subjects. (*Hear, hear!*) The Catholics of Ireland only claimed the sacred rights of conscience; they only asked the poor privilege of being allowed to follow, without pains or penalties of any kind, the religion for which they had suffered so much, and which still they would rather suffer torture and death than desert. These were their terms—these were the points upon which they were anxious to address the people of England: was it for holding such principles that the Catholics were to be threatened with the anger of authority? The enemies of the people wished to put down the Catholic Association. He willingly challenged every bigot to show in what instance the Catholic Association violated the law. (*Cheers.*) If it could be shown that the Association, directly, or indirectly, violated the law, he would tell them what the result would be—it would be the instant dissolution of the Association. (*Applause.*) The call was made to put down that Association, but by whom? By the vindictive enemies of the Catholic—by those who were rebels and traitors to the laws and to the Constitution—by those who would endeavour, by means that would be at once illegal and tyrannical, to put down a body that violated no law, and whose great and legitimate object was to recover their liberties. (*Applause.*) The Catholic Association met for no other purpose than to appeal to the justice and wisdom of Parliament; they never met that they did not advise the people to respect the laws and to avoid all illegal meetings. The voice of the Association had been heard in the remotest corners of the country—it was the voice of peace, and it

was respected by the people. (*Cheers.*) The assertion that the people were indifferent to the question of emancipation, was now proved to be a ridiculous falsehood. It had been impudently said that the question was agitated by a few mischievous lawyers in Dublin. Oh, how powerfully did the people brand that foul assertion with falsehood; out of the contributions of their poverty, was created that sacred fund—sacred as the offerings at the altar, and which the people might rest assured would be as cautiously handled. (*Applause.*) It should be dealt out with a miser's care, and applied to purchase for the people the invaluable blessings of liberty. (*Applause.*) Did the enemies of the Catholics imagine that they would be able to restrain the people? What form of law would they pass? Would they drive the Catholics to hold Aggregate Meetings every fortnight or every week? Whatever law Parliament might pass, the people, of course, would obey, until they could get it repealed; but no law could take from the mind of man the sense of his wrongs, or make him forget his rights. (*Applause.*) An attempt to extinguish the Association would only have the effect of rousing the people to a state of almost maddening enthusiasm. If one heart were yet cold or timid in Ireland, a measure of that kind would animate its slumbering energies, and awaken it to the cause of the country. (*Loud applause.*) The Catholic Rent was estimated at 500*l.* a-week—in fact, 500*l.* was considered a large sum; but the moment a proclamation was whispered, how did the country act? Why, the Rent was instantly doubled—the receipts of the last week exceeded 1,000*l.* (*Applause.*) How ridiculous, how mad would be the attempt of any Government to force the people of Ireland, after all, to part from that faith which was consecrated by their blood; for which they have suffered for so many hundred years—for which some of the noblest families were driven from their

ancient possessions, and suffered to starve in the country where they once held power and honour. They suffered under the severity of that code which Montesquieu described as having been written in blood; a code, the like of which no country in the world was afflicted with. It did not, indeed, subject the victim to immediate death, which would have been a relief; but it oppressed him by acts of robbery and confiscation—it broke his heart by a cold, calculating, grinding, inexorable persecution. (*Applause.*) The enemies of the Catholics had tried the bitter severity of that code, and it failed. What next could they do? They could not cut the throats of the Catholics; they were too numerous for summary persecution; they could not prevent the Catholics from looking for their rights; they would continue to crave their rights, to clamour for their liberties, as long as life remained. (*Applause.*) What remedy was to be applied? The Kildare-street Society discovered the remedy. (*A laugh.*) They procured the attendance of Mr. Noel and Captain Gordon—(*a laugh*)—and that great commander, Admiral Oliver. (*A laugh.*) Thus the poor Papists were besieged by sea and land—(*laughter*)—they were attacked by land rats and by water rats—(*a laugh*)—and the efforts of all those odious and mischievous vermin were directed to undermine the religion and to destroy the hopes of this country. Was it not too bad to find canting and hypocrisy creeping into the British navy? There was a time when the valour of the British navy shed the splendour of its glory on the annals of England—there was a time when it was never known that a British ship had struck to the flag of any other nation in the world; sometimes it happened that one British vessel attacked two and even three of the enemy, and conquered them. A friend of his, Captain Coghlan, he remembered, attacked two Dutch vessels, he took one and sunk the

other. (*Applause.*) That was characteristic of the unconquerable valour of the British navy. (*Applause.*) But the Admiral Olivers, the Swaddlers, and the Bigots crept in; and what has been the result? The flag of England lost its invincible character—a single American ship frequently attacked and conquered British vessels. The British tar, like the element on which he fought—in action, terrible as the storm—in repose, calm as the smoothest waters—his affections as expanded and his heart as pure. The British tar would at once suffer his limbs to be torn asunder before he would suffer the meteor flag of his country to be dishonoured. But the Olivers and the Swaddlers introduced another species of discipline, and England found, on the ocean, a dangerous and triumphant enemy. The flag of America had been elevated—the star of her triumph illuminated the horizon, and blazed in the effulgence of her victories.—One word with respect to his friend Mr. Noel—(*a laugh*)—and that good Scotch hulk, the Gordon—(*applause*)—came over to instruct the deluded Irish. The Scotch Captain praised Scotland and abused Ireland most unsparingly; and after abusing the Irish he told them he came to convert them. (*A laugh.*) Mr. Noel was a very neat, precise, polite person, fit to attend on ladies of quality; he was, in fact, a very nice man for a small tea party. (*Laughter.*) It was, however, to be lamented that in a matter of piety, as well as of gallantry, Mr. Noel had altogether failed. If he (Mr. O'Connell) had been rightly informed, Mr. Noel had been obliged to make a precipitate retreat from one or two houses in the South; but he could not assure the meeting that it was not for preaching the Gospel. (*A laugh, and hear, hear!*) He would not say more, because the story that came to his ears might not have been altogether correct, although it certainly came from very respectable authority. One thing,

however, Mr. Noel had proved his incapacity. He (Mr. O'Connell) and his friends, Mr. Sheil and Mr. Bric, by mere accident had heard of the meeting at Cork. There they found Mr. Noel and his ecclesiastical friends fully prepared and quite certain of carrying every thing their own way. It was not to be supposed that either he or his friends had leisure to study polemics very profoundly; but the result of that meeting proved that the Catholics were ready, even at a moment's warning, to maintain the truth and soundness of their creed, against men who had devoted their lives to that pursuit; and now he would publicly repeat the challenge. Let the best of those Divines come forward, and the Catholics would ask none but Laymen to meet and to refute them. (*Applause.*) But if the merits of the Catholic Clergy were considered, their splendid talents and their profound learning, as displayed at the late meetings, how great, he had almost said, how miraculous appeared their mental energies, possessing eloquence which Demosthenes would admire, but could not imitate; with the reasoning of Locke, and the sublimity of Burke, they combined all the purity, the modesty, and the humility of the Priestly character; they faced the calumniators of their creed; they refuted them; they proved that God had not forsaken the cause of poor Ireland. (*Applause.*) Let the Catholic Association but be able to send out missionaries in their turn, and they would soon convince the English people of the real character of the Irish priesthood; he would wish to see sent to England an Augustine Friar, who was a Bishop, he meant the Right Rev. Dr. Doyle. (*Loud cheering.*) Yet he knew he struck a chord which would vibrate to their hearts; he would send out a Priest of the Secular Order—Dr. Keogh. (*Loud applause followed the mention of this gentleman's name.*) He would also send out two Jesuits—(*a laugh*)—the Rev. Dr. Kenny—(*applause*)—and

that mild and polished Gentleman, the Rev. Dr. Esmond. Let but these Gentlemen go to England, and he would allow the Noels and Gordons, the professors of Theology, Physic, and Law Attornies, and all—(*a laugh*)—even any of the Judges, who were of a controversial turn of mind, with the Chancellor at their head—(*a laugh*)—he would willingly allow all these grave persons to contend against the Irish Missionaries, and he would put his life on the issue that the Irish Priests would triumph—they would stand upon a rock of truth—they would conduct the contest with learning and talent, and conclude it as men, as Christians. (*Applause.*) Standing as the Catholics did, as men, upon the same ground with their enemies—equal to them in talents, in courage, in physical and intellectual capacity, attached to the Constitution of the country, and anxious for the preservation of the throne, he would ask them, how dare they continue to swindle the Catholics out of their liberties—out of their's and their children's rights. Never would the Catholics abandon that cause in which they were engaged—they asked from the Protestants nothing but their rights.—They asked not to strip the Protestants of a single privilege—the Protestant by Emancipation, would not be made poor, although the Catholic would be infinitely enriched. He thought he saw the signs of the times; he saw hope opening on the fortunes of his country. The Catholics would continue with a firm and manly tone to demand Emancipation, and as he commenced so would he conclude, by saying that Emancipation was at hand.—(*Loud and long continued cheering.*)

HORRIBLE CRUELTY

*Committed by the Spanish
"Liberals."*

WITH regard to Spain, the English Public have never heard

but *one side*. It appeared to be the interest of this country, that Spain should, whether by Liberals or by devils, be completely *separated from France*. Therefore the whole of the newspapers, whether hirelings or not, have been on the side of the "*Liberals*." We have had detailed to us, with great punctuality and exactness, all the acts of severity inflicted by the *King* and the people in power under him. But almost a *mockery* has been made of the *cruelties*, the terrible *barbarities*, committed by the ruffians, called *Liberals*, and *Patriots*, and *Constitutionalists*. Human blood, if shed by them, seems to have been, by our newspapers, looked upon as no more than *red water*. I am about to insert, from the MORNING CHRONICLE of the other day, the Spanish official account of the trial and execution of nine "*Liberals*," for murders that make one's heart sink within one to contemplate. When I have inserted this account, I will insert the very impudent and cold-blooded remark which the Editor of the Morning Chronicle makes on it.

ACCOUNT.

"All honourable men, and those who have any feelings of humanity, behold with the greatest horror and just indignation the atrocious conduct of the Constitutionalists of Corunna, the cowardly assassins of *fifty-one* of their brethren, of whom *forty-three*, at least, were guilty of no other crime than of having remained faithful to their King, and the laws of their country, and of having attempted, like true Spaniards, to defend these valuable objects, and the religion of their fathers, which

they saw despised and persecuted by those who, in their destructive constitution, had sworn to preserve and protect it. Now that the proceedings are terminated, which were commenced in consequence of that lamentable event which filled all Europe with indignation, we insert an extract from them, which cannot fail to excite interest, and to renew the grief for the fate of the victims, and indignation towards the assassins :—

"The Constitutional Governor of Corunna, Don Pedro Mendez Vigo, gave orders to his agents on the 15th, 16th, and 20th of July, 1823, to convey from the Royal prison to the fort of St. Anthony, a considerable number of prisoners; this was done, and by his farther orders, they were removed from the fort, and put on board a vessel of Seville, called Santo Christo de los Afligidos, between eleven and twelve o'clock in the night of the 22d July.

"[Here follow the names of the individuals; forty-three are stated to be for political opinions, and attachment to the Royal Government; among them are several officers and some priests. The other eight for ordinary crimes.]

"All these prisoners were escorted by some of the National Militia, some of the sacred battalion, who were also accompanied by Commissioners of the Government, who were informed of the tragical fate prepared for the unhappy prisoners, who were immediately stripped of their garments, effects, and money, bound, and put under the hatches. The vessel set sail in the night, but in the morning

" anchored again, and quitted the
 " bay about one in the afternoon
 " of the 23d, at which time there
 " came on board a reinforcement
 " of national troops from this city,
 " and from Ferrol, who had been
 " fetched by one of the Commis-
 " sioners. When at three leagues
 " distance from this fort, the prin-
 " cipal Commissioner gave orders
 " for the prisoners to come on
 " deck, as he called over their
 " names from a list which he read.
 " This being done, he desired
 " them to sit down on the sides of
 " the vessel, offering them bread
 " and wine, which every body
 " declined; he informed them
 " that he was going to remove
 " them into a vessel that was in
 " sight. He ordered them to be
 " bound again, and to go under the
 " hatches. Soon after he ordered
 " twenty of them on deck—and
 " one of them seeing that every
 " thing was ready to throw them
 " into the sea, made a motion to
 " rush upon the principal Com-
 " missioner; then both those of
 " the escort, and other the sub-
 " altern agents, *drew the daggers,*
 " *which they had ready, began by*
 " *stabbing them, and in this state*
 " *threw them into the sea.* The
 " remainder were taken out one
 " by one. The said Commis-
 " sioner, who was close to the
 " hatches, seizing them by the
 " neck, ordered them to go for-
 " ward, and as they passed along
 " the side of the vessel *knocked*
 " *them overboard.* One of the
 " priests began in a loud voice to
 " sing the Miserere, and the
 " other victims struggled with
 " the waves and with death
 " while the escort sung *patriotic*
 " *songs.* Such was the cruelty
 " of the assassins, that, fearing

" one of them, who kept above
 " water, would save himself, they
 " put two sailors on board a boat,
 " who *beat him on the head with*
 " *their oars and killed him.* Not
 " content with this, they gave the
 " last and most horrible proof of
 " inhumanity. They coolly *di-*
 " *vided the garments, money, &c.*
 " which they had taken, and hav-
 " ing consummated this unheard-
 " of crime, they returned to the
 " city on the 24th of July in the
 " morning."

" The Regency of the King-
 " dom gave orders on the 24th of
 " Sept. 1823, to a magistrate of
 " the royal tribunal of Galicia to
 " proceed against the authors and
 " accomplices of so cruel a crime.
 " All the proceedings having been
 " carried on in the regular forms
 " of law, sentence was pronounced
 " on the 24th of July last. By
 " this sentence *six of the accused*
 " *were ordered to be hanged,* and
 " the remainder to various terms
 " of imprisonment in different pre-
 " sidios, to payment of costs, and
 " to fines; the property of the
 " criminals to be applied to the
 " benefit of the families of the
 " victims. The sentence being
 " referred by His Majesty to the
 " Supreme Council for examina-
 " tion, was approved by His Ma-
 " jesty; when it was announced
 " to the criminals, most of them
 " heard it with indifference, and
 " Joseph Lizaro, a *shoemaker* of
 " Ferrol, sang the Tragala. The
 " endeavours of the secular and
 " regular ecclesiastics to induce
 " them to receive the consolations
 " of religion were in vain.

" The people are stated to have
 " behaved with the utmost deco-
 " rum at witnessing the execution

"of this just though awful sentence.

"The shoemaker killed himself by opening some veins with a small knife. Two others poisoned themselves by taking opium. The three dead bodies were suspended from the gallows, and six others of the condemned were hanged."

Now, let us hear what the Editor of the Morning Chronicle says about this. We have seen how full of "*humanity*," soft, sweet, Scotch "*humanity*," when he is speaking of the cruelties of the Spanish *Royalists*, who did not like to have the convents, and the patrimony of the poor, made over to the hellish *jews and jobbers of London*: we have seen how sensitive the "*humanity*" of the Chronicle is when these *enemies of the loans* inflict severities on their opponents, who wanted to sell their country. Let us hear what he says now; let us look at the "*humanity*" that he discovers in contemplating the above horrid act, committed on men whose crime was their dislike to see their country *plundered* as England and Ireland were at the "*Reformation*." Hear him, reader, and then make an estimate of his "*humanity*." "We have received Spanish Papers, in which we find a *long* account of the punishment of the Constitutionalists, for the *pretended* murders of Royalist prisoners at Corunna in July 1823. The whole story is *very suspicious*—there could have been *no possible temptation* to kill the prisoners in the manner and at the time in question, especially as Corunna was then invested by the French.

"The only murders, in all probability, are those of the men who have been just executed. If there be any foundation for the story, the Royalists probably attempted to overpower the crew of the vessel conveying them from one prison to another."

A man, who can treat such a subject in such a way, may talk about his "*humanity*," may talk against the acts of "*unpaid justices*," and talk of the ill-treatment of the negroes; but no man of sense will believe him to possess one particle of *real* humanity or of justice.

What! though this official account contains the *names of all the victims*, the *names of their murderers*, the precise *date and manner* of the transaction; though a *regular trial*, before the ordinary tribunals of the country, has brought all the facts together, and put them upon record: notwithstanding all this, this cold-blooded Editor has the effrontery to affect to *disbelieve the whole story*! Such a man would stick at *nothing* in order to accomplish his ends: and, observe, of this stamp are all the partisans of loan-jobbing and of Scotch philosophy.

I beg the reader to observe, that the Spanish Editor, in his introductory paragraph, remarks, that, at the time of its commission, this horrid deed "*filled all Europe with indignation*." I dare say it did all Europe, *except this kingdom*, where the infamous London newspapers took care that the public should never hear of it! If the people of this country had, in July 1823, heard of this horrible act, they would not have wished success to the villainous

wretches who were selling their country to the hellish Jews and Jobbers. On the contrary, they would have rejoiced at the success of the French, as I did. Were monsters like MENDEZ VIGO fit to rule a country? But the fact is, it was a set of villains who were selling their country to English Jews, and sacking the money; and, if they had succeeded, the Spanish labouring classes, who are now so well off, would have been reduced to *beggary*, and *old sacks* and *haybands*, as the people of England are. In a few months more (if the French had not arrived) the villains would have *robbed the altars* in Spain, in the same way that just such another set of villains robbed the altars in England and Ireland.

The partisans of these robbers of church and poor cling, like grim Death, to every thing that seems to afford them a chance of seeing the *plundering* of Spain consummated. They are now telling us, that the *French army* is *coming away*, and that this is because the French Government do not agree with the King of Spain, and mean to *leave him to shift for himself*! This never could be put forth by any one not absolutely *infatuated*; because every other person *must* see, that no man in his senses would give credit to it. But the public here are, for the greater part, the dupes of the London newspapers; and nothing but the baseness of those vehicles can surpass their stupidity.

Just as if the French were going to suffer *revolution to rear its head again in Spain*! Just

as if they were going to *undo their own work*! Just as if the Bourbons were going to *unite their people to overthrow them* and their house for ever! Oh, no! If French troops be withdrawn from Spain, it is *because they are no longer wanted there*. It is to me a clear proof, that the affairs of Spain are becoming settled, and that the King's Government is safe from the attacks of the *Loan-patriots*. I do not like Ferdinand; but I like a great deal less a set of ruffians who sell the lands of their country and the patrimony of the poor to English Jews and Jobbers. Tell not me of "despotism." Names amuse fools only. I dislike that **THING**, call it what you will, that sends a tax-gatherer to hector over me, and call me to account as if I were a criminal. I dislike that **THING** which makes it almost death to touch a partridge or a hare. I dislike that **THING** which, by no matter what means, puts men in *harness*, and makes them draw like horses, and that gives them only 4d. a day to live on. I do not care what you call the **THING**, it is a thing like *this* that I dislike; and, as such a thing does not exist in Spain, I congratulate the people thereupon. Such a thing would have existed in a very short time, if the French had not marched to the relief of the King and people of Spain. The loan-villains would soon have had the people in *harness*, and clad in bits of sacks and haybands, and, perhaps, under the Scotch whip. I once more congratulate the Spaniards on their deliverance, and beseech them to keep clear of English loan-jobbers and Scotch floggers.

BANKS BREAKING.

I take the following from the *MORNING CHRONICLE* of the 11th instant. The subject is of great importance, and, therefore, worthy of particular attention.

"We copied, the other day, from *The West Briton*, an account of the failure of the Mevagissey Bank, which had plunged the neighbourhood of Mevagissey and St. Austel in the deepest distress. We regret to state, that we have received information of the failure of another bank, in a city of the West of England, of which the transactions were very extensive, under circumstances that will, if our information be correct, excite much attention. The failure of any one banking establishment generally leads to the failure of others, and consequently is productive of the most extensive distress. As no man knows where the evil will stop, there is a general want of confidence, which exposes even solvent banks to very great danger. People who have money in banks feel disposed to withdraw it till the storm is over; the bankers, in turn, are obliged to call in their balances to meet the claims on them; and thus on all hands distress and embarrassment are to be met with. The best digested projects are thus frequently overturned, and thousands, who have every reason to believe themselves in the best circumstances, are suddenly involved in ruin.—Let us only think of the amount of distress which must have been caused by the failure of the Country Banks in 1793, when, out of 279, nearly one hundred stopt payment. At that time the whole of Lancashire was convulsed, and thousands of manufacturers were enlisted into the army in one day. What dreadful distress, too, took place in consequence of the bank failures at the conclusion of the late war! When we know that *only one bank of any consequence ever stopt payment in Scotland*, and that, as the partners were, even in that case,

worth many times the amount of the debts, so that no ultimate loss was sustained by the public, we are warranted in demanding, in the name of the people of England, why they alone are thus to be exposed to a calamity which might with such ease be averted? The Scotch Banks are under no restriction with respect to number of partners, and hence, though the Scotch are more adventurous and speculative than the English, generally tasking their means to the utmost, commercial failures never affect the banks, because they are founded on so broad a basis, as to resist every shock. Banking is one of those businesses which ought to be conducted on fixed principles, and hence the number of partners never can be too great for the efficiency of the business, while the greater the number of wealthy partners, the greater the security to the public against abuse, and the firmer the credit. But in this country every thing is sacrificed to the ruinous monopoly of the Bank of England, which, it has been proved by Mr. Ricardo, is not even useful to Government."

This Chronicle is the best newspaper in London by far. It is conducted with the greatest degree of ability; the Editor's industry is very great, and always gives us something original; the principles inculcated, though sometimes erroneous, generally are on the side of justice and freedom; the style, though not always what we could wish it, is never bad, and frequently worthy of admiration; the stock-jobbing system is, indeed, upheld by this paper, but that is common to all the London papers; so that this paper has, I believe, more good and less bad qualities than any one to be found in London. Yet, it has one very bad quality: it is incessantly endeavouring to make the world believe, that *all that is Scotch* is better than what belongs to other coun-

tries; and this is frequently carried to such a length as to produce real disgust even in those who are most pleased with the paper in general. Upon this point the Editor seems to be really *infatuated*. His good sense seems wholly to abandon him whenever *Scotland* comes athwart his mind. *Justices of the peace, trial by jury, poor-laws*, all are *bad*, radically bad, only because *they have them not in Scotland!*

Nothing but a sort of "*mental delusion*" like this could have made a man drag in the "*Scotch Banks*" upon this occasion; things that would fall instantly, if the *Bank of England*, the old Mother, were to be at all shaken. The "*monopoly*" which is here represented as an evil, is the very thing that sustains the system of paper-money. But, this writer wholly misses the mark: banks break, because they *have more bills out than they can pay*. If these bills were not out, *prices would be lowered*; and that is what is wanted to be avoided. We shall, in all likelihood, see by-and-by a *general crashing*. There is every appearance of it. And, when that take place, we shall see that no *Scotch recipe* will save the horrid system.

USURY.

A few Registers back, I noticed that I was about to put to the press, a little work upon USURY, which had been presented to me by the author, Mr. O'CALLAGHAN, a Catholic Priest, who had published the book at New York. I observed, that I had not had the pleasure to see the author, he having left the book at my Office in Fleet-street. The object of the

book is to prove, that, according to the *law of nature*, according to the opinions of the *heathen philosophers*, according to the doctrines contained in the *Two Testaments*, according to the doctrines of the fathers of the Christian Church, according to the *canons of the Catholic Church*, according to repeated decisions of the *Popes and Councils*, and according to the *laws of the land*, of all Christian countries, USURY, or money paid for the use of money, is held in abhorrence, and never was tolerated amongst Christians till *after the "Reformation."* I said further, that I would republish this book, (Price Two Shillings and Sixpence,) and that it was the most interesting work that I had ever read in all my life. I said that I would reprint it, if it were only for the sake of putting a copy of it into the possession of each of my sons. I further said, that the risk of the publication should rest with me, and that the *author should receive the whole of the profits*. I had not seen him at the time, nor have I seen or heard from him since; but I should be very happy to see him, and hope I shall see him before it be long. In the mean time, I have printed a neat edition of the little book, which will be published at the same time that this present Register is published. It will be sold at No. 183. Fleet-street, and by all booksellers. I have requested Mr. Charles Clement, (at the shop) to keep an account of the expense of paper and print, to charge these expenses against the proceeds, and to pay the balance, whatever it may be, to the Rev. Mr. O'CALLAGHAN. I venture to say to my readers, that this is a book which ought to be put into the

hands of every young man in England. It does infinite honour to the author, and it cannot fail to inspire the reader with that abhorrence of the vile traffic of money-changing, which abhorrence is so necessary to be instilled into young minds in this age of jobbing and of fraud.

PROTESTANT "REFORMATION."

I perceive, that at a tithe-meeting in *St. Olives* parish in the City, a Mr. Rolph said,—“ That “ it was not till the fourth century “ after the introduction of Christianity into this country that “ tithes were introduced, and when “ the original grants were made in “ the reigns of the early Kings of “ England, it was expected that “ out of the 2s. and 9d. in the “ pound, then allowed to the “ Clergy, one-third of it would be “ devoted to the poor of the parish, “ another third to the repairing and “ beautifying the parish church, “ and the remainder to the benefit “ of the Vicar. This was not the “ use that Doctor Owen proposed “ to make of his 2s. 9d. in the “ pound, and therefore the parish- “ ioners should be very careful “ how they paid so enormous a “ rate. He did not wish to be “ personal against Doctor Owen, “ but he could only speak from “ appearances, and those appearances were certainly very much “ against the Rector.

Mr. ROLPH, if he will read the next Number of the *Protestant “ Reformation,”* will not talk thus at random another time. He will then see how parishes and tithes came to be in England, and when they came to be. He will have chapter and verse wherewith to

meet the Reverend tithe-owner of his parish. He will see that the two and nine-pence in the pound, that enormous burden on the parishes in London, was a burden imposed in consequence of a thing called the “ *Reformation.* ”—This little work of mine really appears to be something like the grain of mustard-seed. I observed in my last Register, that I had ordered the ten thousand copies to be augmented to *fifteen thousand*. I have now ordered another additional *five thousand*; and even that will not suffice. The first Number will be published IN FRENCH at the same time that the second Number is published in English. The paragraphs will be numbered in both French and English; so that, besides the convenience which the translation will give to Frenchmen, the book will serve as a book of EXERCISES to accompany my French Grammar. The price will be the same in French as it is in English.—I said, in a late Register, that, in order to contribute my part towards making the ill-treatment of the Catholics of Ireland *known to the world*, I would send a copy of the French edition to Paris, to be printed there at my own expense, if no bookseller would undertake it on his own account. I perceive that the Catholic Association propose to have an agent at Paris. I shall, therefore, now leave it to the Association to have my work republished at Paris, if they choose to do it. They are the best judges whether the work is worth this trouble on their part or not. If they think it of sufficient importance to their cause, to direct it to be republished at Paris, they will have it done; and they can do it with much greater certainty, and more

convenience than I can. Some copies will, I dare say, find their way to Paris, and I dare say it will be published there by somebody or other. I observed, in my last, that I had sent a copy of my first Number to Mr. MATHEW CAREY, of Philadelphia, and that I should continue to send him copies of the succeeding Numbers; but this is not to prevent the Association, if they think proper to do it, from sending copies to their friends in other parts of America. Several months ago, I said in the Register, that one great thing for the Catholics of Ireland to do, was to *make their ill-treatment known to the whole world*. I am happy to perceive that this is also the opinion of Mr. O'CONNELL and the Association; but I am, with Mr. O'CONNELL, of opinion, that nothing more is wanted, if we can but make that excellent description of persons, the *middling class of the people of England*, once clearly see the whole truth as to this matter.—It is not at all surprising that the newspapers under the dominion of the justice Fire-shovels should have fallen upon me on this occasion with uncommon virulence. A blackguard of this description, in a Dorsetshire paper, has represented the Catholics as having *applied to me*, and represented me as having entered their service accordingly. All my readers know, that, for twenty years past, I have espoused the cause of the oppressed, the dog-like-treated Catholics of Ireland. The public well know that I have taken the *lead* in the great struggle that is now making; and that I have openly and most distinctly disavowed and rejected every idea of reward or compensation in any

shape whatever. These calumnies, however, will have no effect. The little "*Protestant Reformation*" will work its way, and in the end it will stifle for ever the infernal cry of "*No Popery*."

CROPPER'S QUACKERY.

THIS supreme quack has been canting away in Ireland, and there has finally been put forth a sort of *project* for relieving Ireland by the means of establishing cotton-factories in that country. The *Bishop of Waterford* has figured away upon this occasion. They are mad altogether. They know no more of what they are talking about than any set of children in their Bible schools. The fact is, that they are become frightened half out of their senses at the horrible spectacle which Ireland represents. Daddy CROPPER tells them that England is *prosperous*. He means that such fellows as he are prosperous. He does not say any thing about the men that have sets of harness upon them drawing gravel upon the highways in England. Not a word does he say about people that are starved to death in England, of which we have proofs every day in our lives. His, in short, is a grand speculation to turn the miseries of Ireland to his profit; and, all that was wanting to make his quacking mission complete, was to have BOTT-SMITH as a secretary.

LIST OF FOREST AND FRUIT TREES.

Locusts,
White Oaks,
Black Oaks,
Tulip Trees (from seed),
Gum Trees (two years old),

Hickories (two years old),
 Black Walnuts,
 Chesnuts,
 Persimons,
 Wild Cherry.
 Occidental Plane (from seed),
 Honey Locust,
 Apple Trees, 23 sorts, and 1
 sort of Pears.

The price of the Forest-trees is
5s. a hundred for every sort; and
 if a thousand be taken (though the
 sorts be mixed), *4s. a hundred*.

The price of the Apple-trees
2s. under ten; *1s. 6d. after ten*;
 and *1s. after twenty*.

SORTS OF APPLES.

1. **DOMINA.** A middle-sized
 Apple, deep red colour, a little
 flat shaped at the ends, very full
 of juice and good flavour, and
 keeps for a whole year if neces-
 sary.

2. **MATCHLESS.** Of a lemon-
 colour, large, clear-skinned, rather
 pointed at the blossom end, very
 fine flavour, but does not keep
 longer than Christmas.

3. **VANDEVERE.** Middle size,
 red skin, flesh deep yellow, form
 that of an orange, keeps till
 March very well.

4. **SPITZENBERG.** Middle size,
 bright red skin, inside tinged with
 pink, of a tartish flavour, excel-
 lent for pies, keeps till April.

5. **GOLDING.** Large size, rich
 yellow colour, very fine flavour,
 and keeps well till April.

6. **RHODE ISLAND GREENING.**
 Large size, heavy, close texture,
 green skin, yellow flesh, very fine
 flavour, and keeps well till March.

7. **FALL-PIPPIN.** Large size,
 sometimes weighs a pound, yel-
 lowish skin, yellow flesh, very fine
 flavour, and keeps till Christmas.

8. **NEWTOWN PIPPIN.** Large

as the last, greenish mottled skin,
 yellow flesh, very fine flavour, and
 keeps well to the end of March.

28. The **BELLFLOWER** is a
 large, beautiful, and excellent
 apple for the dessert and for
 cooking. It is of a pale but
 bright yellow colour; the cheek
 next the sun has sometimes a
 blush, but more frequently is with-
 out any red. The form is oblong,
 somewhat pointed at the blossom
 end; the ends are deeply in-
 dented. The flesh is rich, juicy,
 tender, and sprightly; it ripens
 late in October, and keeps well
 till February. From its beauty
 and excellence, it is the most
 popular apple in Philadelphia
 market. The tree grows very
 large and spreading; it should be
 trimmed high, or the limbs will
 touch the ground when in full
 bearing.

29. The **BARRACK APPLE** (for
Cider) takes its name from the
 circumstance of the original trees
 having sprung up alongside of a
hay-barrack; that is, a shed with
 open sides, and a roof that is raised
 and lowered as occasion may re-
 quire. It grows now on the farm
 of a Mr. SQUIRE, South Orange,
 New Jersey, who has planted out
 a pretty large orchard, the young
 trees of which are all engrafted
 from this excellent tree. The few
 grafts that I have of this sort, I
 bought of Mr. Squire; he cut
 them from the *original tree*. I
 could not induce him to cut me
 any more; he would not cut his
 young trees on *any account*. The
 apple is smallish, about the size of
 a hen's egg or less; oblong form;
 red colour; rather more *sweet* than
sour. Most excellent for *Cider*,
 for which purpose only it is culti-
 vated; mixed half and half with
 the *Harrison*, the *Cider* is inferior

to none in the world. So says Mr. Squire.

30. The CAMPFIELD (for Cider) OF NEWARK SWEETING, is next in reputation as a cider fruit to the *Harrison*, and it is usually mixed with that apple in equal parts when ground. The size is middling, the skin smooth, and with small indistinct yellow spots. The side from the sun a greenish yellow. The flesh is white, firm, sweet, and rich. The form is round, flattened, and somewhat sunk at the ends. The cider is very strong and highly flavoured, yielding fourteen quarts of spirit from a barrel. The tree grows vigorously, and is uncommonly fruitful.

31. CONGRESS APPLE is of about a pound weight. Greenish yellow, slightly streaked with red toward the sun, a little tapering to the crown, deeply indented at the end, and has a short stalk. It is a fine, tart, juicy apple, good for cooking and for dessert, excellent for *drying*, ripe in September, keeps well till New Year. The grafts of this that I have sent, are from the original tree, therefore a great number of grafts, I should suppose, cannot be obtained until the lapse of some years at least.

32. DOCTOR APPLE is a very large, fair, and beautiful apple. The form is rather flat; the skin smooth, with a yellow ground, clouded and streaked with shades of red, with a few dark spots or clouds. The stem is very short, and both ends deeply indented. The flesh is tender, juicy, and highly flavoured, remarkably breaking; it ripens in October, and keeps well for several months.

33. *Harrison* (for Cider). This is the most celebrated of the cider-apples of Newark in New Jersey;

it is cultivated in high perfection, and to great extent in that neighbourhood, particularly on the Orange Mountain. The shape rather long, and pointed toward the crown; and stalk long, hence it is often called the Long Stem. The ends are deeply hollowed; the skin is yellow, with many small but distinct black spots, which give a roughness to the touch. The flesh is yellow, rich, firm, and tough; the taste pleasant and sprightly, but rather dry. It produces a high-coloured, rich, and *sweet* cider, of great strength, commanding a high price at New York, frequently ten dollars and upwards, *per* barrel, when fine for bottling. The trees are certain bearers; the apples fall about the first of November; they are below the middle size, remarkably free from rot, and will keep well. Ten bushels are required for a barrel of cider. One barrel will produce 14 quarts of spirit. One tree of this kind, in the year 1817, in an orchard in Essex County, produced upwards of 100 bushels, 87 of which were gathered when full ripe; the others were fallen fruit, carefully measured to ascertain the quantity.

34. PENNOCK, a very large, fair, red apple, much admired as an early winter fruit. The form is singular. When standing on its end, the axis of the fruit inclines twelve or fifteen degrees from the perpendicular line. The shape varies, but is generally flat. The skin a deep red, with small indistinct streaks of dull yellow and small black clouds, and light spots on the side next the sun. The flesh is pale yellow, rich, tender, juicy, and sweet; keeps well. The tree grows large and regular, spreading finely, with

great beauty. It is a great and constant bearer. The apples command a high price in Philadelphia market.

35. **POUND SWEETING** is about the colour of the *Doctor*. The ground of a deeper yellow than the *Doctor*; it is also larger. It ripens early; is **VERY SWEET**. It is used to make apple sauce, (or apple butter, as the people call it,) for which purpose it is most excellent, as it requires no sugar; it is of course good for baking. In the neighbourhood of Yankees, they call it the baking apple. It sometimes weighs a pound.

36. **RED STRIPE** for (Cider). The fruit is rather small, the form oblong, flattened at the ends. The stem and crown both sunk; the skin is red, faintly streaked, and spotted with yellow. The flesh is yellow, rich, firm and dry; it hangs late, and requires to be matured by housing, to make the finest Cider. The character of the Cider, when properly made, is very high both for strength and flavour. The apple keeps well through the winter, and is much esteemed as an excellent kitchen fruit in the latter part of the winter. This tree is of a handsome regular growth, and a great bearer; the opinion of dealers is, that this Cider is difficult to fine fit for bottling; when perfectly clear, amongst our first finest liquors.

37. **TENDER SWEETING** (for Cider). Green, pretty good size, good for cooking, requires no sugar, makes good apple butter, and is good for Cider. It is very tender, almost as tender as a peach. Keeps well till Christmas.

38. **MIDSUMMER APPLE**. Fit to eat in July (in Long Island); a

very fine apple, but not very large. It is the earliest apple to ripen.

39. **MAMMOTH**. The largest of all the apples in America. It weighs from 1lb. to 2lb. It is chiefly used for pies and sauce, for which use it is much esteemed.

40. **LONG ISLAND SEEDLING** (for Cider). The grafts of this sort were, by my direction, taken from a tree, which came from seed, and which stood (and stands) within a few rods of the house that I occupied in Long Island. The fruit is rather small; but it was excellent for Cider; and it always bore prodigious crops. The tree was straight in the trunk, and looked in winter like a forest-tree. I call it the *Long Island Seedling*; because it is necessary to give it a name, and it had none before.

41. **LONG ISLAND CODLING**.—I speak in the *Journal* of my Year's Residence, under date of 9 July, thus: "Apples to make puddings and pies, but our housekeeper does not know how to make an apple pudding, she puts the pieces of apple amongst the batter! She has not read **PETER PINDAR!**" I have no other authority for calling these apples *Codlings*. They were the finest apples I ever saw for making puddings and pies. They were good to eat also, and they came early. They were the most valuable apples that we had. I never saw any of the sort that I know of, except in the orchard of the house wherein I lived. I therefore sent out to my friend to get me some of the cuttings from that orchard.

42. **NEW JERSEY-SEEK-NO-FARTHER** is a red apple, of a pretty good size, of a very fine flavour.

PEARS.

43. LONG ISLAND PERRY PEAR. This Pear is a prodigious bearer. A middling-sized tree would keep an ox for several weeks. We used to let the oxen and cows help themselves as far as they could reach, and then we used to shake the rest down to them. The cattle preferred these pears to all the other fruits of the orchard. This is a proof that they were more nutritious than the other fruits. It is a hard and very backward pear. Not pleasant to eat raw; but it has more syrup, and is said to make finer Perry than any other pear whatever.

44. LONG ISLAND FALL PEAR. This Pear ripens in October, and keeps till Christmas. When ripe, it is of a greenish yellow, and it weighs, upon an average, about ten or eleven ounces. It is, beyond all comparison, the finest pear that I ever tasted.

TO THE
READERS OF THE REGISTER.

OWING to gentlemen, at a distance from London, not understanding clearly how the publishing business is conducted here, much unnecessary trouble is taken by some of them, relative to the being supplied with the Register. The proprietors of country papers supply individuals with those papers, and have of course, an account open with each of them, and receive payment from the individuals, who are called their "subscribers." This is also the mode in which the business is conducted in Ireland; and thus it is in the United States of America. But, not so in London. Here the proprietor of the paper has no accounts with any customer. He

sells his papers all for ready money at his Office. The persons who buy them are newsmen; and they supply individuals, keep accounts with them, and receive payment from them. The newsman's trade is a very considerable one, a great deal of money is employed in it, and the tradesmen engaged in it are of a very respectable description. When, therefore, a gentleman wants to be supplied with a newspaper, he applies to a newsman, who takes care to send him the paper regularly by the post.—Now as to the REGISTER, there is, every week, a pamphlet edition, price 6d. without a stamp. This cannot go by post. It is, therefore, to be got in the country only by coach parcel, or from some person who sells it in some country town. But, there is also, every week a stamped edition, price 1s. This goes by post, and is obtained through the newsmen as other newspapers are.—This price of 1s. seems great; but observe the stamp costs 4½d. The paper is of the very largest size that the law allows of, and is fine, and very costly. It contains thirty-two pages of a common octavo size, and with a double column. It contains more print than is to be found in a common 1s. 6d. pamphlet; besides the cost of the stamp. It has no advertisements as a newspaper has, and which, indeed, enables the newspaper proprietor to sell his paper at 7d. So that the stamped Register is at as low a price as it can well be, without actual loss to the proprietor.—With those who do not really want the Register, any sum is too much to pay for it; but, with those who do, and who, of course, wish to receive it regularly, and early, and who do not live in a town

where there is a person who sells it, the stamped Register is the most convenient, and perhaps in the end, the cheapest.—However, having given this explanation, I leave gentlemen to choose for themselves—If an order for the stamped Register be received at the Office of the Register, such order is transferred to some newsman, who supplies it, and who writes on the subject, to the gentleman ordering the paper.

FRENCH, ITALIAN, AND GERMAN LANGUAGES.

Mr. POLI, a native of Germany, who has passed several years in Italy and France, and who is well qualified to teach all of the above Languages, wishes to attend any gentlemen, as scholars, at their own houses.—For particulars and terms, apply at Mr. COBBETT'S Register Office, No. 183, Fleet Street.

MARKETS.

Average Prices of CORN throughout ENGLAND, for the week ending Dec. 4.

Per Quarter.					
	s.	d.		s.	d.
Wheat ..	66	9	Oats	23	6
Rye	40	6	Beans ...	42	2
Barley ..	41	11	Peas	46	7

Corn Exchange, Mark Lane.

Quantities and Prices of British Corn, &c. sold and delivered in this Market, during the week ended Saturday, Dec. 4.

	Qrs.	£.	s.	d.	Average	s.	d.
Wheat	10,307 for 36,661	2	1		71	1	
Barley	9,078 ... 22,010	4	3		48	6	
Oats	2,552 ... 3,550	18	4		27	9	
Rye	9 ... 18	9	0		41	0	
Beans	2,146 ... 4,372	5	1		44	1	
Pease	2,687 ... 6,398	18	2		54	4	

Friday, Dec. 10.—The arrivals of Wheat, Barley, and Flour, this week are very large. Of Oats the quantities are still moderate. The Wheat trade is extremely heavy at a reduction of 1s. to 2s. per quarter from the prices of Monday. Barley is also very dull, and 2s. per quarter cheaper. In Beans and Peas there is no alteration. Oats find buyers slowly, and hardly support Monday's quotations.

Monday, Dec. 13.—The arrivals of most descriptions of Grain last week were large, and the quantity of Flour was again considerable. There is a good fresh supply of Wheat, Barley, Beans, and Peas, from Essex, Kent, and Suffolk, also several vessels with Wheat and Oats from the northern ports and Ireland. The Wheat trade continues in an extremely dull state, and the best qualities are 2s. per quarter lower; and for other sorts the sale is so excessively heavy, that they are 4s. to 5s. per quarter cheaper.

Barley is now very plentiful, and is declined full 2s. per quarter. Old Beans sell slowly at last week's rates. New Beans are 1s. to 2s. per quarter lower. Boiling Peas are abundant, and as our buyers decline purchasing, they are fallen in value 4s. per quarter. Grey Peas barely support last quotations. Oats are very dull in sale to-day, and they are 1s. per qr. lower. The Flour trade is extremely heavy, but the top price is not altered.

Account of Wheat, &c. arrived in the Port of London, from Dec. 6 to Dec. 11, both inclusive.

	Qrs.		Qrs.
Wheat	15,586	Tares	30
Barley	14,289	Linseed	1,724
Malt	5,459	Rapeseed	230
Oats	9,992	Brank	55
Beans	1,415	Mustard	—
Flour	19,276	Flax	—
Rye	—	Hemp	—
Peas	3,564	Seeds	5
Foreign.—Barley, 1,140; Oats, 1,990 quarters; and Flour, 217 bushels.			

Total Quantity of Corn returned as Sold in the Maritime Districts, for the Week ended Dec. 4.

	Qrs.		Qrs.
Wheat	..56,327	Oats	....20,605
Rye	..... 211	Beans	.... 4,483
Barley	..53,556	Peas	.... 3,605

H O P S.

Maidstone, Dec. 9.—The Hop trade continues remarkably dull, and we do not hear of any business being done either in Bags or Pockets, so that we cannot say any thing about prices.

Worcester, Dec. 8.—On Saturday and on Monday (Fair day), 51 pockets of New and 18 of Old Hops were weighed in our market; there is little doing, and the last quoted prices are hardly supported.

Monday, Dec. 13.—The arrivals from Ireland last week were 16,946 firkins of Butter, and 4,016 bales of Bacon; and from Foreign Ports 9,233 casks of Butter.

City, 15th December, 1824.

BACON.

The consumption of this article is very trifling at present; but, from some cause or other, there is a good deal being bought and sold wholesale.—On Board, 56s. to 57s.—Landed, 60s. to 63s.

BUTTER.

The advance in the price of Butter, which originated in a natural cause, the shortness of the supplies, has already produced considerable mischief, and seems likely to produce more. During nine months out of twelve there is a redundancy of provisions of all sorts in the London

markets; and yet those who have been speculating in Butter seem to have calculated upon a continued scarcity; nay, some of them have actually been speculating in TALLOW; whether from an apprehension that the Butter would not hold out or not, we cannot say. A comparison of the prices on board with those landed, will show the state into which the trade has been brought.—On Board: Waterford, 104s.; Dublin, 105s.—Landed: Carlow, 105s. to 106s.; Waterford or Dublin, 100s. to 102s.; Dutch, 100s. to 104s.

CHEESE.

Old Cheshire, 86s. to 100s.; New, 66s. to 76s.; Double Gloucester, 62s. to 68s.; Single, 54s. to 64s.; Derby, 64s. to 68s.

SMITHFIELD, Monday, Dec. 13.

Per Stone of 8 pounds (alive).

	s.	d.	s.	d.
Beef	....4	0	to 4	8
Mutton	....4	0	— 4	10
Veal	....5	4	— 6	4
Pork	....4	8	— 5	8
Beasts	....5,062		Sheep	..20,000
Calves	.... 163		Pigs	..... 220

NEWGATE, (same day.)

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
Beef	....2	8	to 3	8
Mutton	....3	0	— 4	0
Veal	....4	0	— 6	0
Pork	....3	8	— 5	8

LEADENHALL, (same day.)

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
Beef	....2	4	to 3	8
Mutton	....3	4	— 4	0
Veal	....3	4	— 5	8
Pork	....4	0	— 6	0

Price of Bread.—The price of the 4lb. Loaf is stated at 11d. by the full-priced Bakers.

POTATOES.

SPITALFIELDS.—per Ton.

Ware	£ 3 10	to	£ 5 10
Middlings.....	2 5	—	2 15
Chats.....	2 5	—	0 0
Common Red..	0 0	—	0 0

BOROUGH.—per Ton.

Ware.....	£ 4 0	to	£ 5 10
Middlings.....	2 5	—	2 10
Chats.....	2 0	—	0 0
Common Red..	3 10	—	4 10

HAY and STRAW, per Load.

Smithfield.—Hay....60s. to 105s.
Straw...36s. to 42s.
Clover...80s. to 120s.

Whitechapel.—Hay....65s. to 100s.
Straw...36s. to 40s.
Clover...80s. to 120s.

COAL MARKET, Dec. 10.

Ships at Market. Ships sold. Price.

70½ Newcastle...43½...32s. 0d. to 39s. 9d.
20 Sunderland 17 ..31s. 9d.—41s. 0d.

COUNTRY CORN MARKETS.

By the QUARTER, excepting where otherwise named; from Wednesday to Saturday last, inclusive.

The Scotch Markets are the Returns of the Week before.

	Wheat.			Barley.			Oats.			Beans.			Pease.		
	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.
Aylesbury	68	76	0	43	49	0	22	28	0	28	50	0	40	41	0
Banbury	56	68	0	43	49	0	26	32	0	48	56	0	0	0	0
Basingstoke	63	76	0	36	51	0	24	26	0	40	53	0	0	0	0
Bridport.....	64	72	0	33	41	0	20	22	0	48	0	0	0	0	0
Chelmsford.....	60	74	0	36	50	0	22	30	0	35	40	0	37	68	0
Derby	67	73	0	38	53	0	24	34	0	54	60	0	0	0	0
Devizes.....	56	72	0	35	49	0	27	32	0	42	58	0	0	0	0
Dorchester	53	70	0	32	45	0	22	30	0	45	52	0	0	0	0
Exeter	56	76	0	36	42	0	18	25	0	44	0	0	0	0	0
Guildford	64	82	0	34	49	0	23	32	0	44	52	0	44	48	0
Henley	56	81	0	32	48	0	22	29	0	36	54	0	44	48	0
Horncastle.....	58	66	0	30	44	0	17	27	0	40	52	0	46	0	0
Hungerford.....	50	78	0	30	44	0	20	31	0	45	58	0	0	0	0
Lewes	64	76	0	36	48	0	25	27	0	40	42	0	44	46	0
Lynn	50	67	0	32	47	0	22	29	0	43	47	0	38	40	0
Newbury	50	76	0	30	46	0	19	30	0	40	58	0	40	49	0
Newcastle	50	64	0	34	46	0	20	30	0	42	46	0	44	60	0
Northampton....	66	72	0	45	48	0	23	27	6	47	52	0	46	42	0
Nottingham	66	0	0	48	0	0	29	0	0	51	0	0	0	0	0
Reading	54	80	0	28	51	0	20	30	0	40	55	0	40	51	0
Stamford.....	55	70	0	40	50	0	16	33	0	40	56	0	0	0	0
Swansea	67	0	0	38	0	0	24	0	0	0	0	0	0	0	0
Truro	69	0	0	37	0	0	27	0	0	0	0	0	0	0	0
Uxbridge	64	86	0	35	51	0	24	31	0	36	52	0	45	49	0
Warminster.....	48	70	0	30	52	0	23	30	0	54	60	0	0	0	0
Winchester.....	60	68	0	32	46	0	25	30	0	0	0	0	0	0	0
Yarmouth.....	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Dalkeith*	27	34	0	28	33	6	14	20	0	16	20	0	15	19	0
Haddington*	25	33	0	24	32	0	15	21	0	16	20	0	15	19	0

* Dalkeith and Haddington are given by the *boll*.—The Scotch *boll* for Wheat, Rye, Pease, and Beans, is three per cent. more than 4 bushels. The *boll* of Barley and Oats, is about 6 bushels Winchester, or as 6 to 8 compared with the English *quarter*.

Liverpool, Dec. 7.—Since Tuesday last the Corn Trade in this, and in the country markets of our district, was very inanimate at about the prices last noted. And at this day's market, which was sparingly supplied with purchasers, a similar observation to the above may well apply, although a decline on Wheat of about 2*d.* per 70 lbs., and on Oats of 1*d.* per bushel, was submitted to. All other articles of the Trade partook of this depression, with the exception of Malt, which was held at an advance of 3*d.* to 6*d.* per bushel.

Imported into Liverpool, from the 30th Nov. to the 6th Dec. 1824, inclusive:—Wheat, 4,650; Barley, 448; Oats, 9,156; Malt, 13; and Beans, 395 quarters. Flour, 2,369 sacks, of 280 lbs. Oatmeal, 1,058 packs, per 240 lbs.

Norwich, Dec. 11.—The Wheat and Barley trade was lower to-day: Wheat fetched from 58*s.* to 67*s.*; Barley, 31*s.* to 47*s.*; Oats, 26*s.* to 32*s.* Beans, 37*s.* to 44*s.*; Peas, 36*s.* to 41*s.* per quarter.

Bristol, Dec. 11.—The prices of Corn at this place are rather lower, except for Malt and prime Barley, which supports last week's quotations.—Best Wheat, from 8*s.* 6*d.* to 8*s.* 9*d.*; new ditto, 6*s.* 3*d.* to 7*s.* 6*d.*; inferior ditto, 5*s.* 6*d.* to 6*s.* 3*d.*; Barley, 2*s.* 9*d.* to 6*s.*; Beans, 4*s.* 3*d.* to 7*s.*; Oats, 2*s.* 3*d.* to 3*s.* 3*d.*; and Malt, 5*s.* 9*d.* to 8*s.* per bushel. Flour, Seconds, 32*s.* to 53*s.* per bag.

Birmingham, Dec. 9.—On this day se'nnight the weather was so exceedingly wintry as to form an entire barrier to the transaction of business in our very exposed Market-place; prices were nearly nominal. To-day, in consequence of Mark-lane market being so, our trade was heavy, and every description of Grain, Malt, &c., with the exception of Oats, which fully maintained recent quotations, about 2*s.* per qr. lower; Flour, 1*s.* to 2*s.* per sack. The supply of good fine samples by no means abundant.—Wheat, 8*s.* to 8*s.* 4*d.* per 60 lbs.; Barley, 48*s.* to 51*s.* per qr.; Grinding ditto, 5*s.* 3*d.* to 5*s.* 6*d.* per 49 lbs.; Malt, 68*s.* 76*s.* per qr.; Oats, 28*s.* to 32*s.* per qr.; Beans, 18*s.* to 22*s.* per ten score; Peas, 50*s.* to 64*s.* per qr. Fine Flour, 54*s.* to 55*s.*; Seconds, 50*s.* to 51*s.* per sack.

Ipswich, Dec. 11.—We had to-day a good supply of all Grain, and prices were lower, Wheat, 2*s.*; Barley, 2*s.* to 3*s.*; and Beans, 2*s.* per qr. Currency as follow:—Wheat, 60*s.* to 72*s.*; Barley, 31*s.* to 46*s.*; Beans, 36*s.* to 40*s.*; and Peas, 39*s.* per quarter.

Wakefield, Dec. 10.—There is a fair arrival of Grain for this day's market. The buyers anticipating large supplies shortly, buy very sparingly of every article. What New Wheat is here sold, is at a decline of 1*s.* to 2*s.* per qr.; but the sale of Old was very heavy at this reduction. Barley remains very inanimate, and only few sales can be made, though offered at 1*s.* to 2*s.* per qr. lower. Oats are ½*d.* per stone, and Shelling 1*s.* per load cheaper than last week. No alteration in Beans and Malt. Rapeseed maintains the late advance—Wheat, old, 58*s.* to 70*s.*; new, 64*s.* to 72*s.* per 60 lbs.; Barley, old, 38*s.* to 40*s.*; new, 40*s.* to 44*s.* per qr.; Beans, new, 48*s.* to 50*s.*; old, 52*s.* per 63 lbs.; Oats, 26*s.* to 28*s.* per qr.; Mealings, 14*d.* to 14½*d.* per stone; Shelling, new, 35*s.*; Malt, 42*s.* to 48*s.*; and Flour, 52*s.* to 56*s.* per load. Rapeseed, 26*l.* to 29*l.* per last.

COUNTRY CATTLE AND MEAT MARKETS, &c.

Norwich Castle Meadow, Dec. 11.—Lean Scots were very plentiful at market to-day, but there was but a moderate show of good Fat Beef, which was in demand. Sheep were penned in abundance, but there was but little business done. Fat Beef in the market, $6\frac{1}{4}d.$ to $8d.$ per lb.; Mutton, $5\frac{1}{2}d.$ to $6\frac{1}{2}d.$; Veal, $7d.$ to $8\frac{1}{2}d.$; Pork, $6d.$ to $8d.$ per lb.

Horncastle, Dec. 11.—Beef, $6s. 6d.$ to $7s.$ per stone of 14 lbs.; Mutton, $5d.$ to $6d.$; Veal, $6d.$ to $8d.$; and Pork, $6d.$ to $7d.$ per lb.

AVERAGE PRICE OF CORN, sold in the Maritime Counties of England and Wales, for the Week ended Dec. 4, 1824.

	Wheat.		Barley.		Oats.	
	s.	d.	s.	d.	s.	d.
London*	71	3	47	4	27	5
Essex	71	6	42	8	25	11
Kent	73	5	47	3	26	6
Sussex	71	5	43	10	25	1
Suffolk	68	4	40	8	27	8
Cambridgeshire	65	0	39	0	18	8
Norfolk	66	0	40	11	27	8
Lincolnshire	65	5	42	9	24	0
Yorkshire	61	1	39	4	20	11
Durham	62	4	41	6	24	2
Northumberland	56	8	36	10	22	9
Cumberland	65	11	36	0	21	7
Westmoreland	69	6	36	3	24	7
Lancashire	65	0	38	7	24	4
Cheshire	64	9	48	9	24	10
Gloucestershire	65	11	44	5	28	4
Somersetshire	68	6	42	4	21	10
Monmouthshire	69	6	43	11	20	0
Devonshire	65	2	36	9	20	11
Cornwall	63	9	36	7	23	2
Dorsetshire	66	3	38	2	21	0
Hampshire	65	9	40	1	24	8
North Wales	62	10	41	0	19	5
South Wales ...	61	4	34	9	19	4

* The London Average is always that of the Week preceding.